

HAZEL GREEN HERALD

SPENCER COOPER, Proprietor.

HAZEL GREEN - KENTUCKY.

HINDOO HATRED.

A Brahmin's Account of English Rule in India.

The hotel register displayed the name "G. V. Joshee" written in a small, clerical hand, and the reporter having sent up his card, the Brahmin, Gopal Vinayak Joshee, himself came down and extended a courteous invitation to come to his room, which was accepted. In person the Brahmin is small of stature, with small feet, and undoubtedly the tiniest hand that the reporter has ever seen on a man. His features are small and regular, his swarthy cheeks being set off by a thin and delicate beard, and his upper lip carrying a minute black mustache. An immense rolled turban of some changeable silk stuff crowned the small head. He wore several coats of light woolen stuffs, the outside one long and buttoning up close to the throat.

The reporter found him a remarkably intelligent man, speaking English fluently and well, and evidently a thinker and careful observer. While in San Francisco he delivered several lectures on various matters connected with India, one of them before the Geographical Society of California. He has been out from India only eleven months, and is traveling—a philosopher without much of the world's goods, endeavoring to increase his store of knowledge. He formerly occupied a Government position in India, being in the postal service at Bombay. In fact, the civil positions which the natives are allowed to fill are occupied almost exclusively by the Brahmins, who are the educated and intelligent class of the Hindoos.

The Brahmins constitute the highest of the many social castes in India and are respected by all, occupying a position in education and influence superior to that of the priests in the middle ages. Even the highest prince is honored in accepting food from the hands of a Brahmin, but the Brahmin is not allowed to accept food from any one's hands. They are vegetarians and have the utmost abhorrence for the eating of flesh. There are four stages in the Brahmin's life. First—Childhood, which is enjoyed on him while studying. During this period he is not allowed to wash his teeth nor rub his body while bathing. Second—Marriage. Third—Traveling. He may travel as a mendicant begging from door to door. (In fact, the Brahmin's prevailing virtue is poverty.) Fourth and highest stage—the suppression of all passions. The last three stages are more or less optional. The Brahmin loses caste by working for any one or by leaving his own country. But Joshee says that he is not strictly orthodox—he inclines to the philosophical, as do many of the Brahmins to-day. They do not regard these observances as strictly necessary to their religion.

The conversation naturally turned to the Anglo-Russ difficulty and the feeling in regard thereto, and in expressing his opinion on this subject the feelings of the Brahmin seemed to be stirred to the innermost depths.

He said: "I hate the English from the bottom of my heart for the long and cruel oppression of my country and my people, and this is the universal feeling throughout India. It does not show itself, because it dares not be shown, but it is there, gathering strength and rancor with every new wrong. And the fact that the press and people when speaking of the matter must believe their real sentiments makes them feel deeper and deeper. And should we not hate the English? Have they not destroyed our industries and trade, and reduced our people practically to the position of serfs? Have they not closed all the avenues of lucrative labor to our people and left them to starve or accept servitude in the English army for a beggarly pittance? There was a time when we had large salt ponds, and an immense quantity of salt was made and exported. These were all forcibly closed and we are obliged to import our salt from Liverpool, and now our poor people get a handful of salt for a cent, whereas they used to get that large basin full.

"And what industries have not been suppressed in this way have been ground out of existence by excessive taxation. There used to be, in every town in India, hundreds of native looms weaving the cloth which was used throughout our land. But excessive taxation and the peculiar advantages conceded to English manufacturers have rendered all those looms idle, and now we are forced to wear exclusively goods made in Manchester. The opium trade, from which the East India company, under Government sanction, derives a princely income, makes no money for the hard working cultivator who raises the opium on his own land, for he is so heavily taxed that he barely gets a living. Every day the necessities of life become dearer in India, while the opportunities for the poor Hindoo earning an honest livelihood are lessened. In consequence, many of the poor class are driven by starvation to enter the English army as volunteers, where they get barely enough to sustain life.

"The English soldier in India, in addition to clothing and rations, gets about \$15 per month as pocket money. The poor Hindoo, for the same work, is paid \$3 per month, and out of that beggarly pittance must supply himself with everything he eats and wears, and, besides, support his wife and children if he has them. The Hindoo is never allowed to rise from the ranks. In fifty-six years not a single one has been promoted to a corporalship and, although the native troops often fight bravely, they never receive even the credit for dying for the oppressors. The native regiments are thus constantly recruited from the number of those who must either enlist or starve, and who are reduced to such extremity by the systematic oppression of the English. Is it any wonder we hate them? And then they are so insolent, these English. Even our rajahs and maharajahs treat as slaves and the poor Brahmin who has no power, respect or reverence from high and low among his own people, is despised and spat upon by those English who are usually less intelligent and educated than he. The two great classes in India, the Mohammandans and the Hindoos, are unanimous in their detestation of the English."

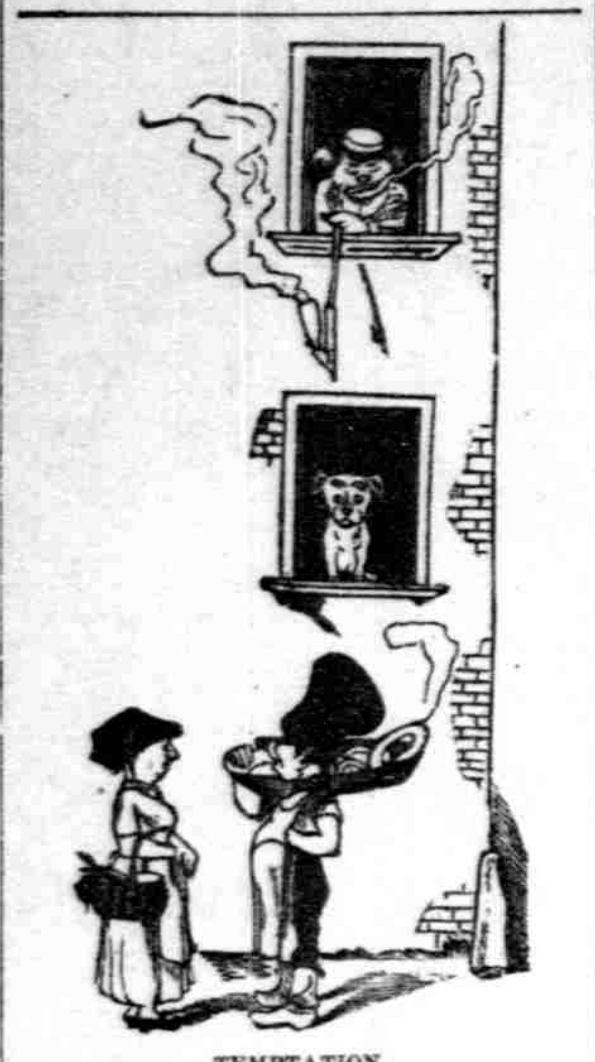
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THE MISSING LINK.

Pictorial Solution of a Mysterious Disappearance.

Testimonies, Supplemented by Canine, Sagacity—A Dream of Love Rudely Dismissed—A Sad Awakening to the Stern Realities of Life.

(N. Y. Graphic.)



TEMPTATION.

We think that the negro called "Senator" in the following anecdote was correct in his suspicions. He said to a friend: "Mistah Waggonah, I tink I smell one o' dem mice."

"You think you smell a mouse, Senator?"

"Yes, sah, I done b'lieve I smell a mice, sah."

"How is that, Senator? What unexpected developments have you found now?"

"Squah, does you recommender dat gal

awe? But I have ceased to wonder. The cessation was not a matter of choice. I have no longer the power. Remarkable his peculiar feeling in me, but it is not wonder. Even the doings, the most eccentric doings, of crazy fanatics, either moral, political or religious, can not move me to wonder. I am beyond it, and I don't know whether to be sorry or not. You may depend upon it that a man of sixty wonder is a thing of the past."

"There a neighbor looked into the sofa room and said: 'Mr. Whiffles, your wife asked me to step down and say that she

I've been 'cuttin' down in de scrubberbs of Steubenville'."

"Yes, Senator. I know her very well. What is the matter now? She has not gone back on you, has she?"

"Well, boss, I've mightily feared dat am jes' what she had done. I've seed two or free times dat look like mighty 'spicious now. I tole yer, an' I've feared she's done frowed me ova."

"Why, what have you noticed, Senator?"

"De maw'nin' papah says she has done gone and married Sam Lively last night. Now, wouldn't you call dat a mighty 'spicious circumstance, squah?"

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DOMESTIC ANIMALS.

The Breeder of Them Must Have a Natural Likeness for Them to Inure Success.

Those only should endeavor upon the business of breeding farm animals whose taste leads strongly in that direction. This position will as invariably prove true as that a man can not gain renown as an artist in the line of painting unless the talent be implanted within him. This leaning toward live animals crops out in the child at an early age and is a tendency that can not be mistaken at first manifestations, and is not by the individual in after life. It is, of course, a taste that grows by cultivation, and becomes dwarfed, as any other faculty does, if permitted to be dormant. A child may be born an athlete, but if apprenticed to a tailor or will be quite sure to have an arrest of growth in the muscular system, and in fact, in every part concerned in giving power and motion; while on the other hand, due cultivation of the bodily inheritances will add to the size and capacity of the muscles, and all other parts brought into action by the athlete, as growth toward maturity advances, the tendency to trotter by inheritance, and the outcome of the tendency to trotter depends upon the sort of hands he falls into, as the outcome of the talent for painting depends upon the extent to which it is cultivated.

Hence, on the farm there is no occasion for making any mistake or as to whether or not any of the great ones have such natural leaning toward domestic animals as to give promise, if cultivated upon the better sort, of yielding good fruits. Speak ever so deprecatingly of the enthusiast, a liberal measure of this comes in as an important factor in success. A breeder who is out enthusiasm has many avenues closed to him, because, through want of sufficient interest, he fails to see what is legitimately within his range of vision. Like Milton, referring to his own blindness.

And wisdom at one entrance quite shut out, the enthusiast is on the look out. His deeper than ordinary interest brings forward a desire to excel, while the I have gazed upon the marvels of nature, art, science and mechanics. I have watched progress in every shape with emotion and

awe? But I have ceased to wonder. The cessation was not a matter of choice. I have no longer the power. Remarkable his peculiar feeling in me, but it is not wonder. Even the doings, the most eccentric doings, of crazy fanatics, either moral, political or religious, can not move me to wonder. I am beyond it, and I don't know whether to be sorry or not. You may depend upon it that a man of sixty wonder is a thing of the past."

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